



TWO
SERMONS
VPON PART OF
S. JVDES EPISTLE,

BY

RICHARD HOOKER *Sometimes Fellow of
Corpus Christi College in Oxford.*



Printed at Oxford by Joseph Barnes.
Ann. Dom. 1614.





TO THE WORSHIPFULL M^r

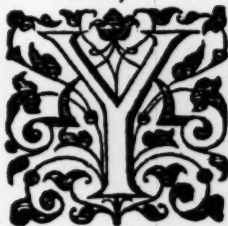
GEORGE SUMMASTER, Principall of

Broad-Gates Hall in Oxford, HENRY

JACKSON wisheth all

happinesse.

SIR,



Our kind acceptance of a former testification of that respect I owe you, hath made mee venture to shewe the world these godly Sermons vnder your name. In which as every point is worth observation, so some especially are to bee noted. The first, that as the spirit of Prophecie is from God himselfe, who doth inwardly heate, and enlighten the hearts & minds of his holy Pen-men, (which if some would diligently consider, they would not puzzle themselves with the contentions of Scot, & Thomas, whether God only, or his ministering spirits doe infuse into mens minds propheticall revelations, per species intelligibiles) so God framed their words also. Whence the holy Father ^a S. Augustine religiously obserueth, that al those, which vnderstand the sacred writers, wil also

^a Lib 4. ca. 6.
de doct. Chr.

perceave, that they ought not to vse other wordes,
 then they did, in expressing those heavenly mysteries
 which their hearts *conceaved*, as the *Blessed Virgin*
 did our Saviour, *By the holy Ghost*. The greater is *Castel-*
lio his offence, who hath laboured to teach the Pro-
 phets to speake otherwise, then they haue already.
 Much like to that impious King of Spaine, *Alphon-*
sus X, who found fault with Gods workes, ^b *Si, in-*
^a *quit, creationi affuisssem, mundum melius ordinaisssem*, if
 he had beene with God at the creation of the world,
 the world had gone better, then now it doth. As this
 mā found fault with Gods workes, so did the other with
 Gods words. But because we haue a ^c *most (sure word*
of the Prophets, to which we must take heed, I will let his
 words passe with the wind, having ^d elsewhere spokē
 to you more largely of his errors, whom notwith-
 standing, for his other excellent parts, I much respect.

^a Rob. Tolet. l. 4.
 cap 5.

^e 2 Pet. 1.

^d Pref in orat.
 D. Rainold.

You shall moreover from hence vnderstand, how
 Christianitie consists not in formall, and seeming *pu-*
ritie (vnder which who knowes not notorious villa-
 nie to maske?) but in the heart root. Whence the au-
 thor truly teacheth, that *Mockers*, which vse religion
 as a cloake to put off, and on, as the weather serueth,
 are worse then Pagans and Infidels. Where I cannot
 omit to shew, how iustly this kind of men hath beene
 reprovē by that renowned Martyr of Iesus Christ,
B. Latimer; both because it will bee apposite to this
 purpose, and also free that Christian *worthy* from the
 slanderous reproaches of * him, who was, if ever a-
 ny, a *Mocker* of God, Religion, and all good men. But
 first

* Parsons in 3.
 Conuers.

first I must desire you, and in you all Readers, not to
 thinke lightly of that excellent man for vsing of this,
 and the like wittie similitudes in his Sermons. For
 whosoever will call to minde, with what *riff-raff*
 Gods people were fedde in those daies, when their
 Priests, ^c whose lips should haue preserved knowledge, ^c Malac. 2. 7.
 preached nothing else but dreames, and false miracles
 of counterfeite saints, enrolled in that ^f sottish Legend, ^{Canus locor.}
 coined & amplified by a drowsie head betweene slee-
 ping and waking. He that will consider this, and also ^{lib. 1. l. c. 6. Vi-}
 how the people were delighted with such toies (God ^{ues lib. 2. de cor}
 sending them strong delusions, that they should be-
 leeue lies) and how hard it would haue beene for any
 man wholly and vpon the suddaine to drawe their
 minds to another bent; wil easily perceauce, both how
 necessary it was to vse symbollicall discourse, and how
 wisely, and moderately it was applied by that religi-
 ous Farther, to the end he might lead their vnderstan-
 ding so farre, till it were so convinced, informed, and
 settled, that it might forget the meanes and way, by
 which it was led, and thinke only of that it had acqui-
 red. For in all such mysticall speeches, who knows not
 that the end, for which they are vsed, is onely to bee
 thought vpon? ^{rupt. art. Harā.}
^{lib 4. Delect.}

This then being first considered, let vs heare the
 story, as it is related by Mr Fox: Mr Latimer, ^{8 Pag. 1903.}
 he, in his sermon gaue the people certaine cardes out of the ^{edit. 1570.}
 fift, sixt, and seauenth Chap: of S. Matthew. For the chiefe
 Triumph in the cardes, he limited the Hart, as the principal
 shing that they should serue God withall, whereby he quite

overthrow all hypocriticall and externall ceremonies, not
 tending to the necessarie furtherance of Gods holy word &
 Sacraments. By this he exhorted all men to serue the Lord
 with inward heart and true affection, & not with outward
 ceremonies, adding moreover to the praise of that triumph,
 that though it were never so smal, yet it would take vp the
 best coat card beside in the bunch, yea though it were the
 king of Clubbes, &c. meaning thereby how the Lord would
 be worshipped and served in simplicitie of the heart, and
 verity, wherein consisteth true Christian religion, &c.
 Thus Mr Fox. By which it appeares, that the holy
 mans intention was to lift vp the peoples hearts to
 God, & not that he made a sermon of playing at cards,
 and taught them how to play at Triumph, & plaied (him-
 selfe) at cards in the Pulpit, as that base companion
 h Parsons reports the matter in his wonted scurrilous
 vaine of rayling, whence hee calleth it a,* *Christmasse*
Sermon. Now he that will thinke ill of such allusions,
 may out of the abundance of his follie iest at *Demo-*
sthemes for his story of the k sheepe, wolues, & dogs,
 and at l *Memenius* for his fiction of the Belly. But, *hinc*
ille lacryma, The good Bishop meant that the Ro-
 mish Religion came not from the heart, but consisted
 in outward ceremonies: which sorely greived Parsons
 who never had the least warmth or sparke of hone-
 sty. Whether B. Latimer cōpared the Bishops to the
 knaues of Clubs, as the fellow interprets him, I knowe
 not: I am sure Parsons of all others deserved those co-
 lours, and so I leaue him.

We see then, what inward puritie is required of all
 Christ

h In the third
 part of 3. con-
 versions of Eng-
 land: in the Ex-
 amine of Foxes
 Saints, cap. 14.
 §. 53. 54 p. 215
 * Sect. 55.
 k Plut in De-
 mosthen.
 l Liv. dec 1. lib.
 2. an. V. C. 60

Christians, which if they haue, then in *prayer*, and all other Christian duties, they shall lift vp *pure hands*, as ^m 1. Tim. 2. 8. the ⁿ Apostle speaks, not as ⁿ *Baronius* would haue ⁿ *Ann. 57. n. 109* it, *washed from sins with holy water*, but *pure*, that is, *holy*, ¹¹⁰ *Ch. 10. 2.* free from the pollution of sin, as the greeke word *holos* ^{an. 132. num. 5} o S. Paulus de sua salute incere⁹, *Richem.* ^{Iesuit. lib. 2. c.}

You may also see here refuted those calumnies of the Papists, that we abandon al religious rites, & godly duties, as also the confirmatiō of our doctrine touching certainty of faith (& so of salvation) which is so strongly denied by some of that faction, that they haue told the world, o S. Paule *himselfe was uncertaine of his owne salvation*. What then shall we saie, but pronounce a woe to the most strict observers of S. Francis rule, and his canonicall discipline (though they make him even P equal with Christ) & the most meritorious Monke that ever was registred in their Calendar of Saints? But wee for our comfort are otherwise taught out of the holy Scriptrue and therefore exhorted to *build* our selues in our most *holy faith*, that so when our *earthly house of this Tabernacle* shall bee destroyed, we may haue a *building giuen of God*, a *house not made with hands, but eternall in the heavens*. This is that, which is most piously & feelingly taught in these few leaues, so that you shall read nothing here, but what, I perswade my selfe, you haue long practised in the constant course of your life. It remaineth only, that you accept of these labours tendred to you by him who wisheth you the long ioies of this world, & the eternal of that which is to come. *Oxon. from Corp. Christ. College, this 13. of Ianuary, 1613.*

^m 1. Tim. 2. 8.

ⁿ *Annal 101*

ⁿ *Ann. 57. n. 109*

¹¹⁰ *Ch. 10. 2.*

^{an. 132. num. 5}

o S. Paulus de

sua salute in-

cere⁹, *Richem.*

Iesuit. lib. 2. c.

^{12. Idoblat. Hu}

^{guenot. pa. 119.}

^{in marg. edit.}

^{lat. Mogunt.}

^{1613. interpret}

^{Marcel. Bompar}

^{Iesuita.}

^{Witness the}

^{verses of Horat}

^{ius a Iesuite,}

^{recited by Pos}

^{sevin. Biblioth.}

^{Select part. 2.}

^{lib. 17. cap. 19.}

^{Exue Francis}

^{cum tunica,}

^{lacroq; cuc}

^{cullo, Qui}

^{Francisc⁹ erat}

^{iam tibi Chri}

^{stus erit, Frā}

^{c i exuuiis.}

^(si qua licet)

^{indue Chri}

^{stum, Iam}

^{Franciscus e}

^{rit, qu imodō}

^{Christus erat}

^{The like bath}

^{Bencius ano}

^{ther Iesuite,}

^{q. 2. Cor. 5. 1.}



THE FIRST SERMON.

EPIST. I. VDE.

17 But yee, beloved, remember the words which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they told you, that there should be mockers in the last time, which should walke after their owne vngodly lusts.

19 These are makers of sects, fleshly, having not the spirit.

20 But yee, beloved, edifie your selues in your most holie faith praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the meriey of our Lord Iesus Christ, vnto eternall life.

THE occasion wherevpon, together with the ende wherefore, this Epistle was written, is opened in the front & entrie of the same. There were then, as there are now, many euill and wickedly disposed persons, not of the mysticall body, yet within the visible bounds of the Church, men which were of old ordained to condemnation, vngodly men which turned the grate of our God into wantonnesse and denied the Lord Iesus. For this cause the spirit of the Lord is in the hand of Iude, the servant of Iesus, and brother of Iames, to exhort them that are called, and sanctified of God the father, that they would earnestly contend to main-

taine the faith; which was once delivered vnto the Saints. Which faith because wee cannot maintaine except wee knowe perfectly, first against whom, secondly in what sort it must be maintained; therefore in the former three verses of that parcell of Scripture which I haue read, the enemies of the crosse of Christ are plainly described; and in the later two, they that loue the Lord Iesus haue a sweet lesson giuen them how to strengthen & stablish themselves in the faith. Let vs first therefore examin the description of these reprobates concerning faith; and afterwards come to the words of the exhortation; wherein Christians are taught how to rest their hearts on Gods eternal and everlasting truth. The description of these godlesse persons is two fold; *Generall* and *Speciall*. The *generall* doth point them out and shew what manner of men they should be. The *particular* pointeth at them, and saith plainly these are they. In the *generall* description we haue to consider of these things. *First*, when they were described, they were told of before. *Secondly*, the men by whom they were described, They were spoken of by the *Apostles* of our Lord Iesus Christ. *Thirdly*, the daies when they should bee manifested vnto the world, they told you they should bee in the *last time*. *Fourthly*, their disposition and whole demeanure, *mockers* and *walkers* after their own *ungodly lusts*.

2 In the third to the Philippians, the Apostle describeth certaine. *They are men*, saith hee, *of whom I haue told you often, and now with teares I tell you of them, their God is their belly, their glorying and reioicing is in their*

their owne shame, they minde earthly things.

These were enemies of the crosse of Christ, enemies whom he saw, & his eyes gush out with teares to behold them. But we are taught in this place, how the Apostles spake also of enemies, whom as yet they had not seen, described a family of men as yet unheard of, a generation reserved for the end of the world, & for the last time, they had not onely declared what they heard and saw in the daies wherein they lived, but they haue prophesied also of men in time to come. And you doe well, saith S. Peter, in that yee take heed to the words of prophesie, so that yee first know this, that no prophesie in the Scripture commeth of any mans owne resolution. No prophesie in Scripture commeth of any mans owne resolution. For all prophecy, which is in Scripture, came by the secret inspiration of God. But there are prophecies which are no scripture, yea there are prophecies against the Scripture: my brethren beware of such prophecies, and take heed you heed them not. Remember the things that were spoken of before; but spoken of before by the Apostles of our Lord and Saviour Iesus Christ. Take heed to prophecies, but to prophecies which are in scripture. For both the manner and the matter of those prophecies doth shew plainly that they are of God.

Of the spirit
of prophesie
renewed fro
God himself.

3 Touching the manner, how men by the spirit of prophesie in holy Scripture haue spoken & written of things to come, wee must vnderstand that as the knowledge of that they spake, so likewise the vnterance of that they knew came not by these vsuall

A 2

and

and ordinary meanes whereby we are brought to vnderstand the mysteries of our salvation, and are wont to instruct others in the same. For whatsoever wee know, we haue it by the hands and ministrie of men, which lead vs along like children from a letter to a syllable, from a syllable to a word, from a word to a line, from a line to a sentence, from a sentence to a side, and so turne over. But God himselfe was their instructor, he himselfe taught them partly by dreames and visions in the night, partly by revelations in the daie, taking them aside from amongst their brethren, and talking with them, as a man would talke with his neighbour in the way. Thus they became acquainted even with the secret and hidden counsels of God. They saw things which themselves were not able to utter, they beheld that whereat men and Angels are astonished. They vnderstood in the beginning, what should come to passe in the last daies.

4 God, which lightned thus the eyes of their vnderstanding giving them knowledge by vnusuall and extraordinary meanes, did also miraculously himselfe frame and fashion their wordes and writings, in so much that a greater difference there seemeth not to be betweene the manner of their knowledge, then there is betweene the manner of their speech & ours. When we haue conceiued a thing in our hearts and throughlie vnderstand it, as wee thinke within our selues, yet we can vter it in such sort that our brethren may receiue instruction or comfort at our mouthes, how great, how long, how earnest meditation are

Of the Prophets manner
of speech.

End

we

we forced to vse? And after much trauaile, and much
 paines, when we open our lips to speake of the won-
 derfull workes of God, our tongues doe faulter with-
 in our monthes: yea many times wee disgrace the
 dreadfull mysteries of our faith; and grieue the spirit
 of our hearers by words vnflattery, and vnseemely
 speeches. Shall a wise man fill his belley with the easterne
 wind, saith Eliphaz, shall a wise man dispute with words
 not comely? or shall hee that is not profitable? Yet be-
 hold, even they that are wisest amongst vs living, com-
 pared with the Prophets, seeme no other wise to talke
 of God, then as if the children which are caried in
 games should speake of the greatest matters of state.
 They whose words doe import howe forth their wise-
 dome, standing; and whose lips doe utter the purest
 knowledge, so long as they vnderstand and speake as
 men, are they not taine sundry waies to excuse them-
 selues? Sometime acknowledging with the wise man,
 hardly can we descender the things that are in heauen, and
 with great labour finde we out the things that are before
 vs, who can then seek out the things that are in heauen?
 Sometimes confessing with Iob the righteous, in re-
 ueling of things not wonderful for vs; we haue spokē
 we wist not what? Sometime ending their talke, as
 doth the history of the Machabees, if we haue done
 wel, &c. as the cause required, it is that we desire, if we
 haue not offended by our talke, but haue done what
 we could. But God hath made way in our hearts, that
 we should be able to say, as the Apostle, we haue
 the spirit of the world, but the spirit which is of God, that
 we

Iob. 15. 2. 3.

Wisd. 9. 16.

Esa. 49. 2.

The first Sermon

wee might know the things, which are given to vs of God, which things also we speake, not in words, which mans wisdom teacheth, but which the holy Ghost doth teach. This is that which the Prophets mean by those books writte full within, & without, which books were so often delivered the to eat, nor because God fed the with inke, & paper, but to teach vs, that so oft as he employed them in this heavenly worke, they neither spake, nor wrote any word of their owne, but uttered sillable by sillable as the spirit put it into their mouths, no other wise then the Harp or the Lute doth giue a sound according to the discretion of his hands that holdeth & striketh it with skill. The difference is only this. An instrument whether it be a pipe or harp maketh a distinction in the times and sounds, which distinction is well perceived of the hearer, the instrument it selfe vnderstanding not what is piped or harped. The Prophets and holy men of God not so. I opened my mouth, saith Ezechiel, and God reuelled me a riddle, saying, son of man, cause thy belly to eat & fill thy bowels with this I giue thee, I ate it, and it was sweet in my mouth as hony, saith the Prophet. Yea sweeter, I am perswaded, then either hony or the hony combe. For horein they were not like Harps or Lutes, but they felt, they felt the power and strength of their owne words. VVhe they spake of our peace, every corner of their hearts, was filled with ioy. VVhe they prophesied of mournings, lamentations, and woes, to fall vpon vs, they wept in the bitterness and indignation of spirit, the arme of the Lord being mighty and strong vpon them.

Ezechiel. 3.

5 On this manner were all the prophecies of holy scripture. Which prophecies, although they containe nothing which is not profitable for our instruction, yet as one starre differeth from another in glory, so every word of prophecy hath a treasure of matter in it, but all matters are not of like importance, as all treasures are not of equal price. The chiefe & principal matter of prophecie is the promise of righteousness, peace, holinesse, glory, victory, immortality vnto every soule which beleeueth, that Iesus is Christ, of the Iew first, and of the Gentile. Nowe because the doctrine of salvation to bee looked for by faith in him, who was in outward appearance as it had beene a man forsaken of God, in him who was numbred, Iudged, and condemned with the wicked, in him whom men did see buffeted on the face, scost at by Souldiers, scourged by tormentours, hanged on the crosse, pearced to the heart, in him whom the eyes of many witnesses did behold, when the anguish of his soule enforced him to roare as if his hart had rent in sunder, *O my God, my God why hast thou forsaken me?* I say, because the doctrine of saluatiō by him is a thing improbable to a natural man, that whether we preach it to the Gentile, or to the Iew, the one condemneth our faith as madnes, the other as blasphemy, therefore to establish and confirme the certainty of this saving trueth in the harts of men; the Lord together, with their preachings, whom hee sent immediatly from himselfe, to reueale these things vnto the world, mingled prophecies of things both ci-
vill

vill and Ecclesiasticall, which were to come in) everie age from time to time; till the very last of the latter daies; that by those things, wherein we see daily their words fulfilled and done, we might haue strong consolation in the hope of things which are not seene; because they haue revealed as well the one as the other. For when many things are spoken of before in scripture, whereof we see first one thing accomplished, and then another, and so a third, perceiue wee not plainly, that God doeth nothing else but lead vs along by the hand, til he haue setled vs vpon the rocke of an assured hope; that no one iote or title of his word shall passe till all be fulfilled? It is not therefore saide in vaine, that these godlesse wicked ones were *spoken of before*.

6 But by whom? By them whose words, if men or Angels from heauen gaine saie, they are accursed; by them, whom whosoever despiseth, despiseth not them but me, saith Christ. If any man therefore doth loue the Lord Iesus (and wee worth him that loneth not the Lord Iesus!) hereby wee may know that hee loveth him indeed, if hee despise not the things that are spoken of by his Apostles; whom many haue despised even for the basenesse and simplenesse of their persons. For it is the proprietie of fleshly and carnall men, to honour and dishonour, credit, and discredit the words and deeds of every man according to that he wanteth or hath without. If a man with gorgeous apparell come amongst vs, although he bee a theefe or a murdurer (for there are theeves and murderers

in

A naturall
man percei-
ueth not hea-
venly things.

in gorgeous apparell) be his heart whatsoever, if his coat be of purple, or velver, or tiffue, every one riseth vp, and all the reverent solemnities wee can vse, are too little. But the man that serveth God, is contemned and despised amongst vs for his povertie. *Herod* Iam. 2. speaketh in iudgement, and the people cry out, *The voice of God, and not of man.* *Paul* A. 12. preacheth Christ, A. 17. they tearme him a trifler. Harken beloued: hath not God chosen the poore of this world, that they should be rich in faith? hath hee not chosen the refuse of the world to be heires of his kingdome, which hee hath promised to them that loue him? hath he not chosen the officowrings of men to be the lights of the world, and the Apostles of Iesus Christ? Men vnlearned, yet how fully replenished with vnderstanding? fewe in number, yet how great in power? contemptible in shew, yet in spirit how strong? how wonderfull? *I would faine learne the mysterie of the eternall generation of the sonne of God, saith Hilary.* VVhom shall I seeke? shall I get me to the schooles of the *Grecians*? why? I haue read, *ubi sapiens? ubi scriba? ubi conquisitor huius seculi?* These wise men in the world must needs bee dumbe in this, because they haue reiected the wisdom of God. Shall I beseech the Scribes and Interpreters of the law, to become my teachers? how can they knowe this, sith they are offended at the crosse of Christ? It is death for me to be ignorant of the vnsearchable misterie of the sonne of God: of which misterie notwithstanding I should haue been ignorant, but that a poore fisherman, vnknowne, vnlearned,

new come from his bote with his cloathes wringing wet, hath opened his mouth and taught me, *In the beginning was the word, and the word was with God, & the word was God.* These poore sillie creatures haue made vs rich in the knowledge of the mysteries of Christ.

7 Remember therefore that which is spoken of by the Apostles. Whose words if the children of this world doe not regard, is it any marvaile? They are the Apostles of our Lord Iesus; not of their Lord but of our. It is true which one hath said in a certaine place, *Apostolicam fidem seculi homo non capit*; a mā sworne to the world, is not capable of that faith which the Apostles doe teach. What meane the children of this world then to tread in the courts of our God? What should your bodies doe at *Bethel*, whose hearts are at *Bethaven*? The God of this world, whom yee serue, hath provided Apostles and teachers for you, *Chaldeans, wisards, Southsayers, Astrologers*, and such like: Heare them. Tell not vs that yee will sacrifice to the Lord our God if wee will sacrifice to *Astheroth* or *Melcom*; that yee will read our Scriptures, if wee will listen to your traditions; that if yee may haue a Masse by permission, wee shall haue a Communion with good leaue and liking; that yee will admit the things that are spoken of by the Apostles of our Lord Iesus, if your Lord and Master may haue his ordinances observed, and his statutes kept. *Solomon* tooke it (as well he might) for an evident prooffe, that she did not bear a motherly affection to her child, which yeelded to haue it cut in diuerse parts. He cannot loue the Lord Iesus

We must not
halt between
2. opinions,

Iesus with his heart, which lendeth one eare to his Apostles, and another eare to false Apostles; which can brooke to see a mingle mangle of religion and superstition, Ministers and Massingpriests, light & darkness, truth and error, traditions and Scriptures. No; we haue no Lord but Iesus; no doctrine but the Gospel, no teachers but his Apostles. Were it reason to require at the hands of an English subiect, obedience to the lawes and edicts of the Spaniard? I doe marvaile that any man bearing the name of a servant of the servants of Iesus Christ, will goe about to drawe vs from our allegiance. Wee are his sworne subiects; it is not lawfull for vs to heare the things, that are not told vs by his Apostles. They haue told vs that in the last daies there shall be mockers; therefore wee beleeue it: *Credimus quia legimus*, we are so perswaded because we read it must be so. If we did not read it, we would not teach it: *Nam que libro legis non continentur, ea nec nosse debemus*, saith Hilary, those things that are not written in the booke of the law, wee ought not so much as to be acquainted with them. Remember the words which were spoken of before of the Apostles of our Lord Iesus Christ.

8 The third thing to be considered in the description of these men of whom wee speake is the time, wherein they should be manifested to the world. They tolde you there should bee mockers in the last time. *Nobis* at the commaundement of God built an Arke, and there were in it beasts of all sorts, cleane & vncleane. A husbandman planteth a vineyard & loo-

Mockers in
the last time.

keth for grapes, but when they come to the gathering, behold together with grapes there are found also wilde grapes. A rich man prepareth a great supper and biddeth many, but when hee sitteth him downe he findeth amongst his friends here and there a man whom he knoweth not. This hath beene the state of the Church sithēce the beginning. God alwaies hath mingled his Saints with faithlesse and godlesse persons; as it were the cleane with the vncleane, grapes with sowre grapes, his friends and children with aliens and strangers. Mervaille not thē, if in the last daies also yee see the men, with whom you liue and walke arme in arme, laugh at your religion and blaspheme that glorious name whereof you are called. Thus it was in the daies of the patriarches & prophets, and are we better then our fathers? Albeit we suppose that the blessed Apostles in foreshewing what manner of men were set out for the last daies, meant to note a calamity speciall and peculiar to the ages and generations which were to come. As if he shoulde haue said; As God hath appointed a time of seed for the sower, and a time of harvest for him that reapeth, as he hath givē vnto every hearb & every tree his own fruir, and his own season, not the season nor the fruit of another, (for no man looketh to gather figs in the winter, because the Sommer is the season for them, nor grapes of thistles, because grapes are the fruit of the Vine,) so the same God hath appointed sundrie for every generation of men, other men for other times, and for the last times the worst men, as may
ap.

appeare by their properties, which is the fourth point to be considered of in this description.

9 They told you that there should be *Mockers*. Mockers. He meaneth men that shall vse religion as a cloake to put off, and on, as the weather serveth; such as shall with *Herod* heare the preaching of *Iohn Baptist* to day, and to morrow condescende to haue him beheaded; or with the other *Herod* say, they will worship Christ when they purpose a massacre in their hearts, kisse Christ with *Iudas*, and betray Christ with *Iudas*. These are mockers. For as *Ismael* the sonne of *Hagar* laughed at *Isaac*, which was heire of the promise; so shall these men laugh at you as the maddest people vnder the sunne, if yee be like *Moses*, choosing rather to suffer affliction with the people of God, then to enioy the pleasures of sin for a season. And why? God hath not given them eyes to see, nor harts to conceiue that exceeding recompence of your rewarde. The promises of saluatiō made to you are matters, wherein they can take no pleasure, even as *Ismael* tooke no pleasure in that promise, wherein God had said vnto *Abraham*; *In Isaac shall thy seed be called*, because the promise concerned not him but *Isaac*. They are rearmed for their impiety towards God, *mockers*, and for the impurity of their life and conuersation, *walkers after their owne vngodly lusts*: *S. Peter* in his second epistle and 3. chapter soundeth the very depth of their impiety: shewing first, how they shall not shame at the length to professe themselues prophane, and irreligious, by flat denying the gospell of Iesus Christ;

and deriding the sweet and comfortable promises of his appearing; *secondly*, that they shall not be only deriders of all religion, but also disputers against God, vsing truth to subvert the truth; yea scriptures themselves to disprove scriptures. Being in this sort *mockers*, they must needs be also followers of *their owne vngodly lusts*. Being Atheists in perswasion, can they choose but be beasts in conversatiō? For why remoue they quite from them the feare God? Why take they such paines to abandon and put out from their harts all sense, all tast, all feeling of religion? but only to this end and purpose, that they may without inward remorse and grudging of conscience giue over themselves to all vncleanenes. Surely the state of these men is more lamentable, then is the condition of Pagans and Turkes. For at the bare beholding of heaven and earth the infidels heart by and by doth giue him, that there is an eternal, infinite, immortal, and everliving God; whose hands haue fashioned and framed the world; hee knoweth that every house is builded, of some man; though he see not the man which built the house, and he considereth, that it must be God which hath built and created all things; although because the number of his daies be few he could not see when God disposed his workes of old, when he caused the light of his cloudes first to shine, when he laid the corner stone of the earth and swaddled it with bands of water and darknes; when he caused the morning star to know his place, & made barres and doores to shut vp the sea within his house, saying, *hitherto shalt thou*

Mockers
worle then
Pagans, and
Infidels.

come but no farther: he hath no clewitness of these things. Yet the light of natural reason hath put this wisdom in his reins, and hath given his heart thus much vnderstanding. Bring a pagan to the schooles of the prophets of God; prophetic to an infidell, rebuke him, lay the iudgements of God before him, make the secret sinnes of his heart manifest, and he shall fall downe and worship God. They that crucified the Lord of glory were not so far past recovery, but that the preaching of the Apostles was able to moue their hearts and to bring them to this, *Men & brethren what shall we doe?* Agrippa, that sate in iudgement against *Paule* for preaching, yeelded notwithstanding thus farre vnto him, *almost thou perswadest me to become a Christian.* Although the Iewes for want of knowledge haue not submitted themselues to the righteousnesse of God; yet I beare them record, saith the Apostle, *that they haue a zeale.* The *Athenians*, a people hauing neither zeale nor knowledge, yet of them also the same Apostle beareth witness, *yeemen of Athens I perceane yee are devout men*, someway religious. But mockers, walking after their owne vngodly lusts, they haue smothered every sparke of that heavenly light, they haue stifled even their very natural vnderstanding. O Lord, thy mercy is over al thy workes, thou savest man and beast! yet a happy case it had beene for these men if they had never beene borne: and so I leaue them.

Act. 2.
Act. 26.

Rom. 10.

10. S^t Iude hauing his mind exercised in the doctrine of the Apostles of Iesus Christ concerning things

Iudas vir
piens & certi
iudicii,

things to come in the last time, became a man of a wise and staide iudgement. *Griued* hee was, to see the departure of many, and their falling away from the faith, which before they did professe: *griued*, but not *dismayed*. With the simpler and weaker sort it was otherwise: Their countenance began by and by to change, they were halfe in doubt they had deceived themselves in giuing credit to the Gospell of Iesus Christ. *St Iude* to comfort & refresh these silly lambs taketh them vp in his armes, and sheweth them the men at whom they were offended. Look vpon them that forsake this blessed professiō wherein you stand: They are now before your eyes; view them, marke them, are they not carnall? are they not like to noy-some carrion cast out vpon the earth? is there that spirit in them, which cryeth *Abba* father in your bowels? Why should any man be discomforted? haue you not heard that there should be *mockers* in the last time? These verily are they, that now doe seperate themselves.

II For your better vnderstanding, what this se-
vering and separating of themselves doth meane, we
must knowe, that the multitude of them which truly
belceue (howsoever they be disperfed farre and wide
each from other) is all *one body*, whereof the head is
Christ, *one building*, whereof he is the corner stone,
in whom they as the mēbers of the body being knit,
& as the stones of the building, being coupled, grow
vp to a man of perfect stature, and rise to an holy tē-
ple in the Lord, That which linketh Christ to vs is his
meere

meere mercy and loue towards vs. That which tieth vs to him is our faith in the promised saluation revealed in the word of truth. That which vniteth and ioyneth vs amongst our selues, in such sort that wee are now as if we had but one heart and one soule, is our loue. Who be inwardly in heart the liuely members of this body, and the polished stones of this building, coupled and ioined to Christ, as flesh of his flesh and bones of his bones by the mutuall bond of his vn-speakable loue towards them, & their vnfaigned faith in him, thus linked and fastned each to other by a spirituall, sincere, and hartie affection of loue without any manner of simulation, who be Iewes within, and what their names be, none can tell, saue he whose eies doe behold the secret disposition of all mens hearts. We, whose eies are too dimme to behold the inward man, must leaue the secret iudgement of every servant to his owne Lord, accounting and vsing all men as brethren both neere and deare vnto vs, supposing Christ to loue them tenderly, so as they keep the profession of the Gospell and ioine in the outward communion of Saints. Whereof the one doth warrantize vnto vs their faith, the other their loue, till they fall away and forsake either the one, or the other, or both; and then it is no iniurie to tearme them as they are. When they separate themselues they are *αὐτοματῶς* *ταυμάσιον*, not iudged by vs, but by their owne doings. Men do separate theselues either by heresie, schisme, or apostasie. If they loose the bond of faith, which then they are iustly supposed to doe, when they fro-

Threefold separation.

C

wardly

1. Heresie.

2. Schisme.

3. Apostasy.

wardly oppugne any principall point of Christian doctrine, this is to separate themselves by *Heresie*. If they breake the bond of vnitie, whereby the body of the Church is coupled and knit in one, as they doe, which willfully forsake al externall communion with Saints in holy exercises purely & orderly established in the Church, this is to separate themselves by *schisme*. If they willingly cast of and vtterly forsake both profession of Christ, & communion with Christians, taking their leaue of all religion, this is to separate themselves by plaine *Apostasie*. And *Saint Inde*, to expresse the manner of their departure, which by *Apostasie* fell away frō the faith of Christ, saith they separated themselves: noting thereby, that it was not constraint of others, which forced them to depart; it was not infirmitie and weaknes in themselves, it was not feare of persecution to come vpon them, whereat their hearts did faile; it was not grieve of torments, whereof they had tasted, and were not able any longer to endure them. No, they voluntarily did separate themselves with a fully settled, and altogether determined purpose never to name the Lord Iesus any more, nor to haue any fellowship with his Saints, but to bend all their counsell and all their strength to raze out their memoriall from amongst men.

12 Now because that by such examples, not only the hearts of Infidels were hardned against the truth, but the mindes of weake brethren also much troubled, the holy Ghost hath given sentence of these backsliders, that they were carnall men, and had not the

the spirit of Christ Iesus, least any man hauing an overweening of their persons should be overmuch amazed and offended at their fall. For simple men not able to discern their spirits, were brought by their apostasie thus to reason with themselves, If Christ be the sonne of the liuing God, if hee haue the words of eternall life, if he be able to bring salvation to all men that come vnto him, what meaneth this Apostasie and vnconstrained departure? Why doe his servants so willingly forsake him? Babes be not deceived, his servants forsake him not. They that separate themselves were amongst his servants, but if they had been of his servants, they had not separated themselves. They were amongst vs, not of vs, saith *Saint Iohn*: and *Saint Iude* proveth it, because they were carnall, and had not the spirit. Will you iudge of wheat by chaffe which the winde hath scattered from amongst it? Haue the children no bread because the dogs haue not tasted it? Are Christians deceived of that saluatiō they looked for, because they denied the ioies of the life to come which were no Christiāns? What if they seemed to bee pillars and principall vpholders of our faith? What is that to vs, which know that Angels haue fallen from heaven? Although if these men had beene of vs indeed, (O the blessednes of a Christian mans estate!) they had stood surer then the Angels, they had never departed from their place. Whereas now we mervaille not at their departure at all, neither are we prejudiced by their falling away, because they were not of vs, sith they are fleshly and haue not the

spirit. Children abide in the house for ever; they are bondmen and bondwomen which are cast out.

Infallible e-
vidence in
the faithfull
that they are
Gods childre

13 It behoveth you therefore greatly every mā to examine his owne estate; and to try whether you be bond or free, children or no children. I haue tolde you already, that we must beware we presume not to sit as Gods in iudgement vpon others, and rashlie, as our conceipt and fancie doth lead vs, so to determine of this man, he is sincere, or of that man, he is an hypocrit, except by their falling away they make it manifest and knowne what they are. For who art thou that takest vpon thee to iudge another before the time? Iudge thy selfe. God hath left vs infallible evidence, whereby we may at any time giue true & righteous sentence vpon our selues. We cannot examine the harts of other men, we may our owne. That we haue passed from death to life, we knowe it, saith *St John*, because we loue our brethren: & knowe yee not your owne selues, how that Iesus Christ is in you, except yee bee reprobates? I trust, beloued, wee knowe that wee are not reprobates, because our spirit doth bear vs record, that the faith of our Lord Iesus Christ is in vs.

14 It is as easie a matter for the spirit within you to tell whose yee are, as for the eies of your body to iudge where you sit, or in what place you stand. For what saith the Scripture? Yee, which were in times past strangers and enemies, because your minds were set on euill workes, Christ hath now reconciled in the body of his flesh through death, to make you holy,

ly, and vnblameable, and without fault in his sight : if you continue grounded and established in the faith, and bee not moved away from the hope of the Gospell, *Colos. 1.* And in the third to the *Coloss.* yee knowe that of the Lord yee shall receiue the reward of that inheritance, for yee serue the Lord Christ. If wee can make this account with our selues; I was in times past dead in trespasses and sinnes, I walked after the prince that ruleth in the aire, & after the spirit that worketh in the children of disobedience; but God, who is rich in mercy, through his great loue, wherewith he loued me, eue when I was dead, hath quickned me in Christ. I was fierce, heady, proud, high minded; but God hath made me like the child that is newly wained: I loved pleasures more then God; I followed greedily the ioies of this present world; I esteemed him, that erected a stage or theatre, more then *Solomon* which built a Temple to the Lord; the Harpe, Viole, Timbrell, & Pipe, men singers & womē singers were at my feasts; it was my felicity to see my children dance before me, I said of every kind of vanitie, O how sweet art thou vnto my soule! All which things now are crucified to me, and J to them: now I hate the pride of life, and pompe of this world; now I take as great delight in the way of thy testimonies, O Lord, as in all riches, now I finde more ioy of heart in my Lord and Saviour, then the worldly minded man, when his wheate and oyle do much abound: now I tast nothing sweet, but the bread that came downe from heaven, to giue life vnto the world: now mine eyes see nothing, but

Iesus rising from the dead: now my eare refuseth all kind of melodie to heare the song of them that haue gotten victory of the beast, and of his image, and of his marke, and of the number of his name, that stand on the sea of glasse, hauing the harpes of God, and singing the song of *Moses* the servant of God; and the song of the Lambe, saying, Great and marvailous are thy workes, Lord God Almighty, iust, & true are thy waies, O king of Saints. Surely if the spirit haue been thus effectuell in the secret worke of our regeneration vnto newnesse of life; if wee endeavour thus to frame our selues anew, then we may say boldly with the blessed Apostle in the 10. to the *Hebrewes*, *we are not of them which withdraw our selues to perdition, but which follow faith to the conservation of the soule.* For they that fall away from the grace of God, and separate themselves vnto perdition, they are fleshly and carnall, they haue not Gods holy spirit. But vnto you, because yee are sonnes, God hath sent forth the spirit of his sonne into your hearts, to the end yee might knowe, that Christ hath built you vpon a rocke vnmoueable, that he hath registred your names in the booke of life, that hee hath bound himselfe in a sure and everlasting covenant to be your God, & the God of your children after you, that hee hath suffered as much, groned as oft, prayed as heartily for you as for *Peter*, *O father keepe them in thy name! O righteous father the world hath not knowne thee, but I haue knowne thee, and these haue knowne that thou hast sent me, I haue declared thy name vnto them, and will declare it, that the*
loue

loue wherewith thou hast loued me, may be in them, and I in them. The Lord of his infinite mercy giue vs hearts plentifully fraught with the treasure of this blessed assurance of faith vnto the end.

14 Here I must aduertise all men, that haue the testimonie of Gods holy feare within their breasts, to consider how vnkindly, and iniuriously our owne countrimen and brethren haue dealt with vs by the space of foure and twentie yeares, from time to time, as if we were the men of whom S. Iude here speaketh; never ceasing to charge vs, some with schisme, some with heresie, some with plaine and manifest apostasie, as if we had cleane separated our selues from Christ, vtterly forsaken God, quite abiured heaven, & trampled all truth and all religion vnder our feet. Against this third sort, God himselfe shall pleade our cause, in that day, when they shall answer vs for these words, not we them, To others by whom we are accused for schisme and heresie, wee haue often made our reasonable, and in the sight of God, I trust, allowable answers. For in the way which they call *heresie*, A. 3. 25. wee worship the God of our fathers, beleeuing all things which are written in the law & the Prophets. That which they call *schisme*, wee knowe to bee our reasonable seruice vnto God, and obedience to his voice, which cryeth shrill in our eares, *Go out of Babylon my people, that you be not partakers of her sinnes, and that yee receaue not of her plagues.* Apoc. 18. And therefore when they rise vp against vs, hauing no quarrell but this, we need not to seeke any farther for our Apologie, then the

The Papiſts
faſly accuſe
vs of Hereſie
and Apoſtaſie

the words of *Abiah* to *Ieroboam* & his armie, 2. *Chr.* 13. *O Ieroboam and Israel, heare you me, ought you not to knowe, that the Lord God of Israel hath giuen the kingdome ouer Israel to David, for ever, even to him & to his sonnes by a covenant of salt?* that is to say, an everlast-
 ing covenant. *Iesuits* & *Papists*, heare yee me, ought you not to knowe, that the Father hath giuen al power vnto the sonne, and hath made him the only head ouer his Church, wherein he dwelleth as an husband-
 man in the midst of his vineyard, manuring it with the sweat of his owne browes, not letting it forth to others? For as it is in the Canticke, *Solomon* had a vine-
 yard in *Baalhamon*, he gaue the vineyard vnto keepers every one bringing for the fruit thereof a thousand peeces of silver; but my vineyard which is mine is before me, saith *Christ*. It is true this is meant of the mysticall head set over the body which is not seene. but as he hath reserved the mysticall administratiō of the church invisible vnto himselfe, so hee hath committed the mysticall government of cōgregations visible to the sonnes of *David* by the same couenant; whose sonnes they are in the governing of the flock of *Christ*, whōsoever the holy ghost hath set over thē to goe before them & to leade them in their seuerall pastures, one in this cōgregation, another in that: as it is written, *Take heede vnto your selues, and to all the flocke, whereof the holy ghost hath made you overseers, to feed the church of God; which hee hath purchased with his owne blood.* Neither wil ever any *Pope* or *Papist* vnder the cope of heaven bee able to proue the *Romish Bishops*

Cant. 8 11.

Act. 20.

shops vsurped supremacy over all Churches, by any one word of the covenant of salt, which is the Scripture. For the children in our streets doe now laugh them to scorne, when they force, *thou art Peter*, to this purpose. The Pope hath no more reason to draw the charter of his vniverfall authoritie from hence, then the brethren had to gather by the wordes of Christ, in the last of S. Iohn, that the Disciple, whome Iesus loved, should never die. *If I will that he tarry till I come, what is that to thee?* saith Christ; Straight waies a report was rayled amongst the brethren, that this disciple should not die, yet Iesus said not to him, *Hee shall not die*, but *if I will that he tarry till I come, what is that to thee?* Christ hath said in the 16 of S. Matthewes Gospell to Simon the sonne of Ionas, *I say to thee, thou art Peter*. Hence an opinion is held in the world that the Pope is vniverfall head of all Churches, yet Iesus said not the Pope is vniverfall head of all Churches, but, *Tu es Petrus, Thou art Peter*. Howbeit, as *Ieroboam* the sonne of *Nebat* the servant of *Solomon*, rose vp and rebelled against his Lord, and there were gathered vnto him vaine men and wicked, which made themselves strong against *Ieroboam* the sonne of *Solomon*, because *Roboam* was but a child, and tender hearted, and could not resist them: so the sonne of perdition and man of sinne, being not able to brooke the wordes of our Lord and Saviour Iesus Christ, which forbad his disciples to be leke princes of nations, *They beare rule and are called gracions*, it shall not bee so with you, hath risen vp and rebelled against his Lord, & to

The Popes
vsurped su-
premacie.

D

streng-

strengthen his arme, he hath crept into the houses almost of all the noblest families round about him, and taken their children from the cradle to be his Cardinals, he hath sawned vpon the kings and princes of the earth, & by spirituall couzenage hath made them sell their lawfull authoritie and iurisdiction for titles of *Catholicus, Christianissimus, Defensor fidei*, and such like, he hath proclaimed sale of pardons to inveigle the ignorant, built seminaries to allure young men desirous of learning, erected *Stewes*, to gather the dissolute vnto him. This is the rocke wherevpon his Church is built. Hereby the man is growne huge and strong, like the Cedars, which are not shaken with the wind, because Princes haue beene as children, over tender hearted, and could not resist.

Consil. dele
stor. Cardin.
Laurent. Su-
rius Comm-
de reb. gest. a
Pio & Fran-
ciscus Sanfo-
vin. de guber-
nar. regnorū
& Rerumpub.
lib. II. cap. de
Iud. Mariscal
& Soldan.

Hereby it is come to passe, as you see this day, that the man of sinne doth warre against vs, not by men of a language which we cannot vnderstande, but he commeth as *Ieroboam* against *Iuda*, & bringeth the fruit of our owne bodies to eat vs vp, that the bowels of the childe may be made the mothers graue, that he hath caused no small number of our brethren to forsake their natieue country, & with all disloyalty to cast off the yoke of their allegiance to our dread Sovereigne, whom God in mercy hath set over them, for whose sauegard, if they caried not the hearts of Tygers in the bosomes of men, they woulde thinke the dearest blood in their bodies wel spent. But now, saith *Abiah* to *Ieroboam*, yee thinke yee be able to resist, the kingdome of the Lorde, which is in the hands of
the

the sonnes of David. Yee be a great multitude; the golden calves are with you, which *Ieroboam* made you for Gods, haue yee not driven away the priests of the Lord the sonnes of *Aaron*, and the Levites, & haue made you priests like the people of nations, who-soever commeth with a young bullocke and seaven rammes, the same may bee a priest of them that are no Gods. If I should follow the comparifon, & here vncover the cup of those deadly and ougly abominations, where with this *Ieroboam* of whom we speake hath made the earth so drunke that it hath reeled vnder vs, I know your godly hearts would loath to see them. For my own part I delight not to rake in such filth, I had rather take a garment vpon my shoulders, and go with my face from them to cover them. The Lord open their eies, and cause them, if it be possible, at the length to see, how they are wretched, and miserable, and poore, and blinde, and naked! Put it O Lord in their hearts to seeke white raiment, and to cover themselues, that their filthy nakednes may no longer appeare! For, beloved in Christ, we bow our knees, & lift vp our hands to heaven in our chambers secretly, & openly in our churches we pray hartily, & howrely even for them also; though the Pope haue given out as a Iudge in a solemne declaratory sentence of *excommunication* against this land, that our gracious Lady hath quite abolished *prayers* within her realme, and his schollers, whom he hath taken from the midst of vs, haue in their published writings charged vs not only not to haue any holy assemblies vnto the Lorde

for praier, but to hold a common schoole of sinne & flattery, to hold saerilege to be Gods service, vnfaithfulness and breach of promise to God to giue it to a strumpet to be a vertue; to abandon fasting, to abhor confession, to mislike with penance, to like well of vsury, to charge none with restitution, to finde no good before God in single life, nor in no well working; that all men, as they sal to vs, are much woorsed, and more, then afore, corrupted. I do not adde one word or sillable vnto that, which *Mr Bristow*, a man both borne and sworne amongst vs, hath taught his hand to deliver to the view of all. I appeale to the conscience of every soule, that hath beene truly converted by vs; whether his heart were never raised vp to God by our preaching; whether the words of our exhortation never wrong any teare of a penitent heart from his eies; whether his soule never reaped any ioy, any comfort, any consolation in Christ Iesus, by our sacraments, and praiers, and Psalmes, & thansgivings; whether he were never bettered, but alwaies worsed by vs. O merciful God! if heaven and earth in this case do not witnesse with vs, and against them, let vs be razed out from the land of the living! let the earth, on which we stand; swallow vs quicke, as it hath done *Corah, Dathan, and Abiram!* But if we belong vnto the Lord our God, and haue not forsaken him, if our priests the sonnes of *Aaron* minister vnto the Lord; and the Levites in their office, if wee offer vnto the Lord every morning and every evening the burnt offrings, & sweet incense of praiers, and thankgivings,
if

if the bread be set in order vpon the pure table, & the
candlestick of gold with the lamps thereof to burne
every morning, that is to say, if amongst vs Gods blef-
sed sacraments be duly administred, his holy word sin-
cerely and daily preached, if we keep the watch of the
Lord our God, and if yee haue forsaken him; then
doubt yee not this God is with vs as a captaine, his
priests with sounding trumpets must cry alarme a-
gainst you, *O yee children of Israel fight not against the* Veni.
Lord God of your fathers; for yee shall not prosper.

D 3

EPIST.



17 spo
18 in
19 lu
20 rit
21 fa
22 ib
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
8

EPIST. IVDÆ.

17 But yee, beloved, remember the words, which were spoken before of the Apostles of our Lord Iesus Christ.

18 How that they tolde you that there should be mockers in the last time, which should walk after their own vngodly lusts.

19 These are makers of Sects, fleshly, having not the spirit.

20 But yee, beloved, edifie your selues in your most holy faith, praying in the holy Ghost.

21 And keepe your selues in the loue of God, looking for the mercie of our Lord Iesus Christ vnto eternall life.

HAving otherwhere spoken of the words of Saint Iude, going next before, concerning Mockers, which should come in the last time, & backsliders, which even then fell away from the faith of our Lord and Saviour Iesus Christ, I am now by the aide of almighty God, and through the assistance of his good spirit, to lay before you the words of exhortation, which I haue read.

2 Wherein first of all, whosoever hath an eie to see, let him open it, and he shall wel perceiue, how carefull the Lord is for his children, how desirous to see them profit and growe vp to a manly stature in Christ, how loath to haue them any way mislead, either by examples of the wicked, or by enticements of the

the world, and by provocation of the flesh, or by any other meanes forcible to deceaue them, and likely to estrange their hearts from God. For God is not at that point with vs, that hee careth not whether wee sinke or swimme. No, he hath written our names in the palme of his hand, in the signet vpon his finger are we graven, in sentences not onely of mercy, but of iudgement also we are remembred. He never denou- certh iudgements againe the wicked, but hee maketh some *Proviso* for his children, as it were for some cer- taine priuiledged persons, *Touch not mine annointed, doe my Prophets no harme, hurt not the earth, nor the sea, nor the trees, till wee haue sealed the servants of God in their foreheads.* Hee never speaketh of godlesse men, but he adioineth words of comfort, or admonition, or exhortation, whereby wee are moued to rest and settle our hearts on him. In the second to Tim. the 3. Chap. *Evill men, saith the Apostle, and deceiuers shall waxe worse and worse, deceining and being deceiued. But continue thou in the things, which thou hast learned.* And in the first to Tim. the 6. Chap. *Some men lusting after money haue erred from the faith, & pierced themselues through with many sorrowes. But thou o man of God, fly these things, and follow after righteousnesse godlines, faith loue, patience, meeknesse.* In the second to the Thessa- lonians, the second Chap. *They that haue not received the loue of the truth, that they might bee saued, God shall send them strong delusions, that they may beleene lies. But we ought to giue thanks alway to God for you, brethren, beloued of the Lord, because God hath from the beginning* chosen

chosen you to salvation through sanctification of the spirit, and faith in the truth. And in this Epistle of S. Jude, There shall come mockers in the last time, walking after their owne ungodly lusts. But, beloved, edifie yee your selves in your most holy faith.

3 These sweet exhortations, which God putteth every where in the mouthes of the Prophets & Apostles of Iesus Christ, are evident tokens, that God sitteth not in heaven carelesse and vnmindfull of our estate. Can a mother forget her child? Surely a mother will hardly forget her child. But if a mother bee happily found vnnaturall, and doe forget the fruit of her owne wombe, yet Gods iudgements shew plainly, that he cannot forget, the man whose heart hee hath framed and fashioned a new in simplicity and truth to serue and feare him. For when the wickednesse of man was so great, and the earth so filled with crueltye, that it could not stand with the righteousnes of God any longer to forbear, wrathfull sentences brake out from him like wine from a vessell that hath no vent. *My spirit, saith he, can struggle and strue no longer, an end of all flesh is come before me.* Yet then did Noah finde grace in the eyes of the Lord; *I will establish my covenāt with thee, saith God, thou shalt goe into the arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.*

Gen 6.3 & 13

Gen 6.8. & 18

4 Doe we not see what shift God doth make for Lot, and for his familie in the 19. of Genesis; least the fierie destruction of the wicked should overtake him? Over night the Angels make enquiry, what sons

Gen 19. 12.

Gen 19. 15.

Ver. 16.

Ver. 18.

or daughters, or sonnes in law, what wealth and substance he had. They charge him to carie out al, *whatsoever thou hast in the citie, bring it out.* God seemeth to stand in a kind of feare, least something or other would be left behind. And his will was that nothing of that which he had, not an hoofe of any beast, not a threed of any garment should bee singed with that fire. In the morning the Angels sayle not to call him vp, and to hasten him forward, *Arise, take thy wife, & thy daughters which are here, that they be not destroyed in the punishment of the Citie.* The Angels hauing spoken againe and againe, *Lot* for all this, lingereth out the time still, till at the length they were forced to take both him, and his wife, and his daughters by the armes (the Lord being mercifull vnto him) and to cary them forth and set them without the citie.

5 Was there ever any father thus carefull to saue his child from the flame? A man would thinke, that now being spoken vnto to escape for his life, and not to looke behinde him, nor to rarry in the plaine, but to hasten to the mountaine & there to saue himselfe, he should do it gladly. Yet behold, now he is so farre off from a chearefull & willing hart to do whatsoever is commanded him for his owne weale, that he beginneth to reason the matter, as if God had mistaken one place for another, sending him to the hill when salvation was in the Citie. *Not so, my Lord, I beseech thee.* Behold, thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed vnto me in saving my life. I cannot escape in the

moun-

mountaine, leaſt ſome euil take me and I die. Here is a Cit-
ty hard by, a ſmall thing. O let me eſcape thither (is it not a
ſmall thing?) and my ſoule ſhall liue. Well, God is con-
tented to yeeld to any conditions. Behold I haue recei-
ued thy request concerning this thing alſo. I will ſpare this
City, for which thou haſt ſpoken; haſt thee; ſaue thee there.
For I can do nothing till thou come thither.

6 Hee could doe nothing! Not becauſe of the
weakneſſe of his ſtrength (for who is like vnto the
Lord in power?) but becauſe of the greatneſſe of his
mercy, which would not ſuffer him to liſt vp his arme
againſt that City, nor to power out his wrath vpon
that place, where his righteous ſervant had a fancie
to remaine, and a deſire to dwell. O the depth of the
riches of the mercy and loue God! God is afraid to
offend vs which are not afraid to diſpleaſe him! God
can do nothing till he haue ſaued vs, which can finde
in our harts rather to do any thing then to ſerue him.
It contenteth him not to exempt vs, when the pit is
digger for the wicked; to comfort vs at every menti-
on which is made of reprobates and godleſſe men; to
ſaue vs as the apple of his owne eie when fire com-
meth downe from heaven to conſume the inhabi-
tants of the earth, except every Prophet and every A-
poſtle, and every ſervant, whom he ſendeth forth, doe
come loaden with theſe and the like exhortations, O
beloued, edifie your ſelues in your moſt holy faith. Giue
your ſelues to prayer in the ſpirit, keepe your ſelues in the
loue of God. Looke for the mercie of our Lord Ieſus Chriſt
vnto eternall life.

7 *Edifie your selues.* The speech is borrowed from material builders, and must be spiritually vnderstood. It appeareth in the 6. of *S. Iohns* gospel by the Iewes, that their mouthes did water too much for bodilie food, *Our fathers*, say they, *did eate Manna in the Desert, as it is written, He gaue them bread from heaven to eate; Lord, & vermore giue vs of this bread!* Our Saviour, to turne their appetite another way, maketh the this answere, *I am the bread of life, hee that cometh to me shall not hunger, and hee that beleeueth in mee, shall never thirst.*

8 An vsuall practise it is of Satan to cast heapes of worldly baggage in our way, that whilest we desire to heape vp gold as dust, wee may be brought at the length to esteeme vilely that spirital blisse. Christ, in the 6. of *Matthew*, to correct this euill affection, putteth vs in minde to lay vp treasure for our selues in heaven. The Apostle, *1. Tim. 3. chapt.* misliking the vanity of those womē, which attired themselues more costly, then befeemed the heavenly calling of such as professed the feare of God, willeth them to cloath themselues with shamefastnes and modestie, and to put on the apparel of good workes. *Taliter pigmentata Deum habebitis amatorem*, saith *Tertullian*. Put on righteousness as a garment: in steed of *Civitaue* Faith, which may cause a savour of life to issue from you, and God shall be enamoured, he shal be rayished with your beauty. These are the ornaments, & bracelets, and jewels, which inflame the loue of Christ, and set his hart on fire vpon his spowse. We see, how he
brea-

breaketh out in the Canticles at the beholding of this attire, How faire art thou, and how pleasant art thou, O my loue, in these pleasures!

9 And perhaps *S. Iude* exhorteth vs here not to build our houses but our selues, foreseeing by the spirit of the Almighty, which was with him, that there should be men in the last daies like to those in the first, which should encourage and stirre vp each other to make bricke & to burne it in the fire, to build houses huge as cities, and towers as high as heaven, thereby to get them a name vpon earth; men that shoulde turne out the poore, and the fatherlesse, and the widow, to build places of rest for dogs & swine in their spoones; men that should lay houses of praier even with ground, and make the stables where Gods people haue worshipped before the Lord. Surely this is a vanity of all vanities, and it is much amongst men, a speciall sickness of this age. What it should meane, I know not, except God haue set the on worke to provide fewel against that day, when the Lord Iesus shal shew himselfe from heaven with his mighty angels in flaming fire. What good commeth vnto the owners of these things, saith *Solomon*, but only the beholding thereof with their eies? *Martha, Martha, thou busiest thy selfe about many things, One thing is necessarie.* Yee are too busie, my brethren, with timber, and bricke; They haue chosen the better part, they haue taken a better course, that build themselues. Yee are the Temples of the living God; as God hath said, I wil dwel in them, and will walke in them, & they shal

be my people, and I will be their God.

10 Which of you wil gladly remaine; or abide in a mishapen, a ruinous, or a broken house? And shal we suffer sinne, and vanity to drop in at our eies, and at our eares, at every corner of our bodies, & of our soules, knowing that we are the Temples of the holy Ghost? Which of you receiveth a guest, whom he honoureth, or whom he loveth, and doth not sweepe his chamber against his comming? And shal we suffer the chamber of our hearts and consciences to lie full of vomiting, full of filth, full of garbidge, knowing that Christ hath said, I, and my Father will come, and dwell with you? Is it meete for your Oxen to lay in parlours, and your selues to lodge in cribs? Or is it seemely for your selues to dwell in your fetled houses, and the house of the Almighty to lie wast, whose house yee are your selues? Do not our eies behold, how God every day overtaketh the wicked in their iourneies, how suddenly they pop downe into the pit? how Gods iudgements for their times come so swiftly vpon them, that they haue not the leasure to crie, Alas? how their life is cut off like a threed in a moment? how they passe like a shadow? how they open their mouthes to speake, and God taketh them even in the midst of a vaine or an idle word? And dare we for all this lay downe, take our rest, eate our meat securely and carelesly in the midst of so great and so many ruines? Blessed and praised for ever and ever be his name, who perceiuing of how senselesse & heauy mettall we are made, hath instituted in his Church a

spi-

The sacrament of the
L. Supper,

spirituall supper, and an holy communion, to be celebrated often, that we might thereby bee occasioned often to examine these buildings of ours, in what case they stand. For sith God doth not dwell in Temples which are vncleane, sith a shrine cannot be a sanctuary vnto him; and this supper is receaued as a seale vnto vs, that we are his house and his sanctuarie, that his Christ is as truly vnited to me, and I to him, as my arme is vnited and knit vnto my shoulder, that hee dwelleth in me as verily as the elements of bread and wine abide within me, which perswasion, by receiving these dreadfull mysteries, we professe our selues to haue; a due comfort, if truly, and if in hypocrisie, then woe worth vs. Therefore ere wee put forth our hands to take this blessed Sacrament, we are charged to examine, and to trie our hearts whether God bee in vs of a truth or no: and if by faith and loue vnfaigned we be found the temples of the holy Ghost, then to iudge, whether we haue had such regard every one to our building, that the spirit which dwelleth in vs hath no way beene vexed, molested, and grieued. Or if it haue, as no doubt sometimes it hath by incredulitie, sometimes by breach of charitie, sometimes by want of zeale, sometimes by spots of life, even in the best and most perfect amongst vs, (for who can say, his heart is cleane?) O then to fly vnto God by vnfaigned repentance, to fall downe before him in the humilitie of our soules, begging of him whatsoever is needfull to repaire our decays, before wee fall into that desolation, whereof the Prophet speaketh, saying

Lam. 2. v. 13. ing, *Thy breach is great like the sea, who can heale thee?*

11 Receiving the sacrament of the Supper of the Lord, after this sort (you that are spiritual, iudge what I speake,) is not all other wine like the water of *Marah*, being compared to the cup, which we blesse? Is not *Manna* like to gall, and our bread like to *Manna*? Is there not a tast, a tast of Christ Iesus in the hart of him that eateth? Doth not hee which drinketh, behold plainly in this cup, that his soul is bathed in the blood of the lambe? O beloued in our Lord and Saviour Iesus Christ, if yee will tast how sweet the Lord is, if yee will receaue the king of glory, *Build your selues.*

12 *Young men*, I speake this to you, for yee are 'his house, because by faith, yee are conquerers over *Satan*, and haue overcome that euill. *Fathers*, I speake it also to you, yee are his house; because yee haue knowne him, which is from the beginning. *Sweete Babes*, I speake it even to you also; yee are his house, because your sinnes are forgiven you for his name sake. *Matrons and Sisters*, I may not hold it from you, yee are also the Lords building, and, as *S. Peter* speaketh, heires of the grace of life as well as we. Though it be forbidden you to open your mouthes in publike assemblies, yet yee must bee inquisitiue in things concerning this building, which is of God, with your husbands and friends at home, not as *Dalila* with *Sampson*, but as *Sara* with *Abraham*, whose daughters yee are, whilst yee doe well, and build your selues.

13 Having spoken thus farre of the exhortation,

on, as whereby we are called vpon to edifie and build our selues. It remaineth now, that wee consider the thing prescribed, namely wherein we must bee built. This prescription standeth also vpon two points, the thing prescribed, and the adiuncts of the thing. And that is our most pure, and holy faith.

14 The thing prescribed is *Faith*. For as in a chaine, which is made of many linkes, if you pull the first, you drawe the rest; and as in a ladder of many staues, if you take away the lowest, all hope of ascending to the highest will be remoued, So because all the precepts and promises in the law and in the Gospel doe hang vpon this, *Beleeue*; and because the last of the graces of God doth so follow the first, that he glorifieth none, but whom he hath iustified, nor iustifieth any, but whom he hath called to a true, effectual, and liuely faith in Christ Iesus, therefore S. Iude exhorting vs to *build our selues*, mentioneth here expressly only faith, as the thing wherein we must be edified, for that faith is the ground and the glorie of all the welfare of this building.

15 *Wee are not strangers & forrainers, but citizens with the Saints, and of the household of God, saith the Apostle, and are built vpon the foundation of the Prophets & Apostles, Iesus Christ himselfe being the cheefe corner stone, in whom all the building being coupled together, groweth vnto an holy Temple in the Lord, in whom ye also are built together to be the habitation of God by the spirit. And we are the habitation of God by the spirit, if we beleeue. For it is written, whosoever confesseth*
Ephes 2.
F that

that Iesus is the sonne of God, in him God dwelleth, and he in God. The strength of this habitatiō is great; it prevaileth against Satan; it conquereth sinne; it hath death in derision; neither principalities, nor powers can throwe it downe; it leadeth the world captiue, & bringeth every enimie, that riseth vp against it, to confusion and shame, and all by faith; for this is the victorie that overcommeth the world, even our faith. Who is it that overcometh the world, but hee which beleeueth, that Iesus is the sonne of God?

16 The strength of every building, which is of God, standeth not in any mans armes or legs: it is only in our faith, as the valour of *Sampson* lay only in his haire. This is the reason, why wee are so earnestly called vpon to *edifie our selues in faith*. Not as if this bare action of our minds, whereby wee beleue the Gospel of Christ, were able in it selfe as of it selfe to make vs vnconquerable and invincible, like stones, which abide in the building for ever and fall not out. No, it is not the worthinesse of our beleeuing, it is the vertue of him in whom we beleue, by which we stand sure as houses that are builded vpon a rocke. He is a wise man, which hath builded his house vpon a rocke; for he hath chosen a good foundation, and no doubt his house will stand. But how shall it stand? verily by the strength of the rocke which beareth it, & by nothing else. Our fathers, whom God delivered out of the land of Egypt, were a people, that had no peeres amongst the nations of the earth, because they were built by faith vpon the rocke, which rocke is Christ.

And

1 Ioh 4
1. Ioh. 5.

Mat 7.

And the rocke, saith the Apostle in the first to the Corinthians, the tenth Chapter, *did follow him*. Whereby we learne not only this, that being built by faith on Christ as on a rocke, and grafted into him as into an Oliue, wee receiue all our strength and fatnesse from him, but also that this strength and fatnesse of ours ought to be no cause why we should be high minded and not worke out our salvation with a reverent, trembling, and holy feare. For if thou boastest thy selfe of thy faith, knowe this that Christ chose his Apostles, his Apostles chose not him; that Israel followed not the rocke, but the rocke followed Israel, and that thou bearest not the roote, but the root thee. So that every heart must this thinke, and every tongue must thus speake, *Not vnto vs, O Lord, not vnto vs*, nor vnto any thing which is within vs, but vnto thy name onely, only to thy name belongeth all the praise of al the treasures and riches of every Temple which is of God. This excludeth al boasting and vaunting of our faith.

Rom. 11.

17 But this must not make vs carelesse to edifie our selues in faith. It is the Lord that delivereth mens soules from death, but not except they put their trust in his mercy. It is God that hath given vs eternall life, but no otherwise then thus, If wee beleue in the name of the sonne of God; for hee that hath not the sonne of God hath not life. It was the spirit of the Lord which came vpon *Sampson*, & made him strong to teare a lion as a man would rent a kid: but his strength forsooke him, and he became like other men

1. Ioh. 5.

when the razer had touched his head. It is the power of God whereby the faithfull haue subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of Lions, quenched the violence of fire, escaped the edge of the sword: But take away their faith, and doth not their strength forsake them? are they not like vnto other men?

18 If yee desire yet farther to knowe how necessarie and needfull it is, that we edifie and build vp our selues in faith, marke the words of the blessed Apostles, *without faith it is impossible to please God.* If I offer vnto God all the sheepe and oxen, that are in the world, if all the Temples, that were builded since the dayes of *Adam* till this houre, were of my foundation, if I breake my very heart with calling vpon God, and weare out my tongue with preaching, if I sacrifice my body and my soule vnto him, *and haue no faith* all this availeth nothing. *without faith it is impossible to please God.* Our Lord and Saviour therefore being asked in the sixt of *S. Johns* Gospell, *what shall we doe that we might worke the workes of God*, maketh answer, *This is the worke of God, that yee beleene in him, whom hee hath sent.*

No pleasing
of God with
our faith.

19 That no worke of ours, no building of our selues in any thing can be available or profitable vnto vs, except we be edified & built in faith, what need we to seeke about for long prooffe? looke vpon *Israel*, once the very chosen and peculiar of God, to whom the adoption of the faithfull, and the glory of *Cheerubins*, and the covenants of mercy, and the lawe of

Moses, and the service of God, and the promises of Christ were made improprie, who not onely were the offspring of *Abraham*, father vnto all them which doe belecue, but Christ their offspring, which is God to be blessed for evermore.

20 Consider this people, and learne, what it is to *build your selues in faith*. They were the Lords vine; he brought it out of Egypt, he threwe out the heathen from their places, that it might be planted, hee made roome for it, and caused it to take roote, till it had filled the earth, the mountaines were covered with the shadowe of it, and the boughs thereof were as the goodly Cedars. She stretched out her branches vnto the sea, and her boughs vnto the river. But when god hauing sent both his servants and his sonne to visite this vine, they neither spared the one, nor receiued the other, but stoned the Prophets, and crucified the Lord of glory which came vnto them, then beganne the curse of god to come vpon them, even the curse whereof the Prophet *David* hath spoken, saying, *Let their table be made a snare, and a net, and a stumbling* Psal 69.
blocke, even for a recompence vnto them, let their eyes bee Rom. 11.
darkned, that they doe not see, how downe their backs for-
ever, keepe them downe. And sithens the houre, that the measure of their infidelitie was first made vp, they haue beene spoiled with warres, eatē vp with plagues spent with hunger and famine: they wander frō place to place, and are become the most base and contemptible people that are vnder the sunne. Ephraim, which before was a terrour vnto nations, & they trembled

Psal. 18. v. 14.

Rom. 11. 20.

Ver. 22.

Hof. 1. 9 not
my people.
Ver 6. not ob-
taining mer-
cy.

at his voice, is now by infidelitie so vile that he seemeth as a thing cast out to bee trampled vnder mens feet. In the midst of these desolations they cry, *Returne we beseech thee, O God of hosts, looke downe from heaven, behold and visit this vine*: but their very prayers are turned into sinne, and their cries are no better then the howling of beasts before him. well, saith the Apostle, *by their vnbeleefe they are broken off, and thou doest stand by thy faith. Behold therefore the bountifulnesse, and severitie of God towards them* (severitie, because they haue fallen, bountifulnesse towards thee, if thou continue in his bountifulnesse, or else thou shalt be cut off. If they forsake their vnbeleefe, and be grafted in againe, and we at any time for the hardnesse of our hearts be broken off, it will be such a iudgement, as will amaze all the powers and principalities which are aboue. Who hath searched the counsell of God concerning this secret? and who doth not see that *infidelitie* doth threaten *Lo-ammi* vnto the Gentiles, as it hath brought *Lo-ru-chama* vpon the Iewes? It may bee that these wordes seeme darke vnto you. But the words of the Apostle in the eleventh to the *Romans*, are plaine enough, *If God haue not spared the naturall branches, take heed, take heed, least he spare not thee, Build thy selfe in faith. Thus much of the thing which is prescribed, and wherein we are exhorted to edifie our selues. Now consider the conditions and properties, which are in this place annexed vnto faith, The former of them* (for there are but two) is this, *Edifie your selues in your faith.*

21 A strange, and a strong delusion it is where
with

with the *man of sinne* hath bewitched the world ; a forcible spirit of error it must needs be, which hath brought men to such a senselesse & vnreasonable perswasion as this is, not only that men cloathed with mortalitie and sinne as we our selues are, can doe god so much service, as shall bee able to make a full and a perfect satisfaction before the Tribunall seate of god for their owne sinnes, yea a great deale more, then is sufficient for themselves; But also that a man at the hands of a Bishop or a Pope, for such or such a price, may buie the *overplus* of other mens merits, purchase the fruits of other mens labours, and build his soule by another mans faith: Is not this man drowned in the gall of bitternesse? Is his heart right in the sight of god? Can he haue any part or fellowship with *Peter*, and with the *successours* of *Peter*, which thinketh so vilely of building the pretious Temples of the holy ghost? Let his money perish with him, and he with it, because he iudgeth, that the gift of god may bee sold for money.

22 But, Beloued in the Lord, deceaue not your selues, neither suffer ye your selues to be deceaued: ye can receiue no more ease nor comfort for your soules by an other mans faith, then warmth for your bodies by an other mans cloathes, or sustenance by the bread which another doeth eate. The iust shall liue by his *owne faith*. Let a *saint*, yea a *Martyr* contēt himselfe, that he hath cleansed himselfe of his owne sinnes, saith *Tertulian*. No *saint* or *martyr* can cleanse himselfe of his owne sins. But if so be a *saint*, or a *martyr* can cleanse him-

himselfe of his owne finnes, it is sufficient that he can doe it for himselfe. Did euer any man by his death deliuer another man from death, except onely the Son of God: he indeed was able to *Safe Condu* T A Theefe from the Crosse to Paradise: for to this end he came, that being himselfe pure from sinne, hee might obey for sinners. Thou which thinkest to doe the like, and suppoest, that thou canst iustifie another by thy righteousness, if thou be without sinne, then lay downe thy life for thy brother; die for me. But if thou bee a sinner, even as I am a sinner, how can the oyle of thy lampe be sufficient both for thee, and for me *Virgins*, that are wise, get yee oyle, while yee haue day, into your owne lamps. For out of all peradventure, others, though they would, can neither giue nor sell. Edifie your selues in your owne most holy faith. And let this be observed for the first *propertie* of that, wherein we ought to edifie our selues.

23 Our faith being such, is that indeed, which *S. Iude* doth here terme *Faith*, namely a thing most *holy*. The reason is this. We are iustified by *Faith*. For *Abraham* beleeued, and this was imputed vnto him for righteousness. Being iustified, all our iniquities are covered, God beholdeth vs in the righteousness which is imputed, and not in the finnes which wee haue committed.

24 It is true, wee are full of sinne both *original*, and *actuell*; whosoever denieth it is a double sinner, for he is both a *sinner*, and a *lyer*. To denie sinne, is most plainly and cleerely to proue it, because he that
faith,

faith, he hath no sinne, lyeth, and by lying proueth that he hath sinne.

25. But *imputation* of righteousness hath covered the sinnes of every soule which beleeveth; God by pardoning our sinne hath taken it away: so that now although our transgressions be multiplied about the haire of our head, yet being iustified wee are as free, and as cleere, as if there were no one spot, or staine of any uncleannes in vs. For it is God that iustificeth, and who shall lay any thing to the charge of Gods chosen? saith the Apostle in the 8. ch. to the Romans.

26. Now sinne being taken away, wee are made the righteousness of God in Christ. For *David* speaking of this righteousness, saith, *Blessed is the man whose iniquities are forgiven.* No man is blessed but in the righteousness of God. Every man, whose sinne is taken away is blessed. Therefore every man, whose sinne is covered, is made the righteousness of God in Christ. The righteousness doth make vs. to appeare most holy, most pure, most vblamable before him.

27. This then is the summe of that which I say, saith doth iustifie: iustification washeth away sin: sin removed, we are cloathed with the righteousness which is of God: the righteousness of God maketh vs most holy. Every of these I haue proved by the testimony of Gods owne mouth. Therefore I conclude, that faith is that which maketh vs most holy, in consideration whereof it is called in this place, *Our most holy faith.*

28. To make a wicked and a sinful man most holy through his beleeuing, is more then to create a world of nothing. Our faith most holy? Surely *Sola-*

mon could not shew the Queene of Sabà so much
 treasure in all his kingdōe, as is lapt vp in these words.
 O that our hearts were stretcht out like tents, & that
 the eyes of our vnderstanding were as bright as the
 sunne, that we might thoroughly knowe the rights of
 the glorious inheritance of saints, and what is the ex-
 ceeding greatnesse of his power towards vs, whome
 he accepteth for pure, and most holy, through our
 beleeuing. O that the spirit of the Lord would giue
 this doctrine entrance into the stonie and brassen hart
 of the Iew, which followeth the letter, but cannot
 attaine vnto the spirit of the law. Wherefore, faith the
 righteousness, and not by fa-
 ble at Christ, they are br-
 ship that hath runne her-
 God would cast downe
 humble the soules of the
 might as the length abhor-
 owne flesh which cannot him
 put on the faith of Christ Iesus,
 which hath said; Doubtlesse I thinke all
 for the excellent knowledge sake of Christ Iesus, -
 for whom I haue counted all things losse, and doe iudge
 them to be dung, that I might winne him, and might be
 found in him, not hauing mine owne righteousness, which
 is of the law, but that which is through the faith of Christ,
 even the righteousness which is of God through faith. O
 that God would open the Arke of mercy, wherein
 this doctrine lyeth, and set it wide before the eyes of
 poore afflicted consciences, which fly vp and downe

upon the water of their afflictions, & can see nothing but only the gulse and deluge of their sinnes, wherein there is no place for them to rest their feet. The God of pittie and compassion giue you al strength & courage, every day, and every houre, & every moment, to build, and edifie your selues in this most pure & holy faith. And thus much both of the thing prescribed in this exhortatiō, & also of the properties of the thing. Build your selues in your most holy faith, I would cōc to the next branch, which is of *Prayer*, but I cānot lay this matter out of my hāds, til I haue added somwhat for the applying of it both to others, & to our selues.

19 For your better vnderstanding of matters contained in this exhortation, *Build your selues*, you note, that every Church and congregatiō doth consist of a multitude of beleeuers, as every house is made of many stones. And although the nature of the body of the Church be such, that it suffereth distinction in the invisible members, but whether Peter or *Apollos*, Prince or Proppher, hee that is Pastor, or he that teacheth, all are equally Christs, & Christ is equally theirs: yet in the externall administration of the Church of God, because God is not the author of confusion but of peace, it is necessary that in every Congregation there be a distinction, if not of inward dignitie, yet of outward degrees: so that all are Saints, or seeme to be Saints, and should bee as they seeme. But are all Apostles? If the whole bodie were an eie, where were then the hearing? God therefore hath giuen some to be Apostles, and some to be Pastours, &c. for the edificatiō of the body of Christ.

mon could not shew the Queene of *Saba* so much treasure in all his kingdōe, as is lapt vp in these words. O that our hearts were stretched out like tents, & that the eies of our vnderstanding were as bright as the sunne, that we might thoroughly knowe the riches of the glorious inheritance of Saints, and what is the exceeding greatnesse of his power towards vs, whom he accepteth for pure, and most holy, through our beleeuing. O that the spirit of the Lord would giue this doctrine entrance into the stonie and brasen hart of the Iew, which followeth the law of righteousness but cannot attaine vnto the righteousness of the law. Wherefore saith the Apostle. They seeke righteousness, and not by faith. Wherefore they stumble at Christ, they are bruised, shivered to peeces as a ship that hath runne her selfe vpon a rocke. O that God would cast downe the eies of the proud, and humble the soules of the high minded, that they might at the length abhorre the garments of their owne flesh which cannot hide their nakednesse, and put on the faith of Christ Iesus, as hee did put it on, which hath said; Doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be dung, that I might winne Christ, and might be found in him, not hauing mine owne righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith. O that God would open the Arke of mercy, wherein this doctrine lyeth, and set it wide before the eies of poore afflicted consciences, which fly vp and downe

upon the water of their afflictions, & can see nothing but only the gulf and deluge of their sinnes, wherein there is no place for them to rest their feet. The God of pittie and compassion giue you al strength & courage, every day, and every houre, & every moment, to build, and edifie your selues in this most pure & holy faith. And thus much both of the thing prescribed in this exhortatiō, & also of the properties of the thing. Build your selues in your most holy faith, I would cōc to the next branch, which is of Prayer, but I cānot lay this matter out of my hāds, til I haue added somewhat for the applying of it both to others, & to our selues.

29 For your better vnderstanding of matters contained in this exhortation, *Build your selues*, you must note, that every Church and congregatiō doth consist of a multitude of beleeuers, as every house is built of many stones. And although the nature of the mystical body of the Church be such, that it suffereth no distinction in the invisible members, but whether it be *Paul* or *Apollōs*, Prince or Prophet, hee that is taught, or he that teacheth, all are equally Christs, & Christ is equally theirs: yet in the externall adiministration of the Church of God, because God is not the author of confusion but of peace, it is necessary that in every Congregation there be a distinction, if not of inward dignitie, yet of outward degrees: so that all are Saints, or seeme to be Saints, and should bee as they seeme. But are all Apostles? If the whole bodie were an eie, where were then the hearing? God therefore hath giuen some to be Apostles, and some to be Pastours, &c. for the edificatiō of the body of Christ.

In which worke we are Gods labourers, saith the Apostle, & yee are Gods husbandry, & Gods building.

30 The Church respected with reference vnto administration ecclesiastical, doth generally consist but of 2 sorts of men; the *Labourers*, & the *Building*; they which are ministred vnto, and they to whom the worke of the ministry is committed; *Pastours* & the *flocke*, over whom the holy Ghost hath made them overseers. If the *Guid* of a Congregation, be his name or his degree whatsoever, be diligent in his vocation, feed the flocke of God which dependeth vpon him, caring for it not by constraint but willingly, not for filthie lucre, but of a ready mind, not as though hee would tyrannize over Gods heritage, but as a patterne vnto the flocke, wisely guiding them: if the people in their degree doe yeeld themselues frameable to the truth, not like rough stone or flint refusing to be smoothed and squared for the building: if the Magistrate doe carefully and diligently survey the whole order of the worke, providing by statutes and lawes, & bodily punishments, if need require, that all things may be done according to the rule which cannot deceaue, even as *Moses* provided that all things might be done according to the patterne which hee saw in the Mount; there the words of this exhortation are truly and effectually heard. Of such a Congregation every man will say, *Behold a people that are wise, a people that walke in the statutes and ordinances of their God, a people full of knowledge and understanding, a people that haue skill in building themselves.* Where it is otherwise there, as by slothfulnesse the rooffe doth decay, & as by idlenesse

ness of hands the house droppeth thorough, as it is in the 10. of Ecclesiastes, v. 18. so first one peece and then another of their building shal fall away, till there be not a stone left vpon a stone.

31 We see how fruitlesse this exhortation hath bene to such as bend all their trauaile onely to build manage a Papacie vpon earth, without any care in the world of building. the selues in their most holy faith. Gods people haue enquired at their mouthes, *what shall we doe to haue eternall life? where in shall we build & edifie our selues?* And they haue departed hōe frō their Prophets, & from their preists, laden with doctrines, which are precepts of men; they haue bene taught to tire out themselues with bodily excercise; those things are ioyned them which God did neuer require at their hands, and the things he doth require are kept frō thē; their eies are fed with pictures, and their eares filled with melodie, but their soules doe wither, and starue, and pine away; they crie for bread, and behold stones are offered them; they aske for fische, and see they haue scorpions in their hands; Thou seest, O Lord, that they builde themselues, but not in faith; they feede their children but not with food; Their rulers say with shame, Bring, & not build. But god is righteous; their drunkenesse stinketh, their abominations are knowne, their madnesse is manifest, the winde hath bound them vp in hir wings, and they shall be ashamed of their doings. *Ephraim*, saith the Prophet, is ioyned to Idoles, let him alone, I will turne me therfore from the Preists which do minister vnto Idoles, & applie this exhortation to thē whom

god hath appointed to feede his chosen in Israell.

32 If their be any feeling of Christ, and drop of heavenly dewe, any spark of gods good spirit within you, stirre it vp, be careful to build and edifie first your selues, & then your flockes in this most holy faith.

33 I say, *first your selues*; For he which wil set the hearts of other men on fire with the loue of Christ, must himselve burne with loue. It is want of faith in our selues, My Brethren, which maketh vs * carelesse in building others. We forsake the Lords inheritance and feed it not. What is the reason of this? Our own desires are setled where they should nor be. Wee our selues are like those women which haue a longing to eate coales, and lime, and filth; we are fed, some with honour, some with ease, some with wealth; the Gospell waxeth loathsome & vnpleasant in our tast; how should we then haue a care to feed others with that which we cannot fancie our selues? If *faith* wax cold, and slender in the heart of the Prophet, it will soone perish from the eares of the people. The Prophet Amos speaketh of a famine, saying, *I will send a famine in the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.* Men shall wander from sea to sea, and from the north unto the east shall they runne to and fro to seeke the word of the Lord, and shall not find it. Iudgement must beginne at the house of God, saith Peter. Yea, I say, at the sanctuarie of God this iudgemēt must begin. This famine must begin at the hart of the Prophet. He must haue darknes for a vision, hee must stumble at noone daies, as at the twi-light, and then truth shall fall in midst of the streets, then shall the

pco.

* Carelesse.

Amos 8. 11.

Ver. 12.

1. Pet. 4. 17.

people wander from sea to sea, and from the North vnto the east shall they runne to and fro to seeke the word of the Lord.

34 In the second of Haggai, *speake now*, saith God to his prophet, *Speake now* to Zerubbabel the son of Shealtiel Prince of Iudab, & to Iehoshua the son of Iehozadak the high priest, & to the residue of the people saying, *who is left among you that saw this house in hir first glory, and how doe you see it now? is not this house in your eyes, in comparison of it, as nothing?* the prophet would haue all mens eyes turned to the view of themselves, every sort brought to the consideration of their present state. This is no place to shew what dutie Zerubbabel or Iehoshua doth owe vnto God in this respect. They haue I doubt not such as put them hereof in remembrance. I aske of you which are a part of the residue of Gods elect & chosen people. Who is their amongst you that hath takē a survey of the house of God, as it was in the daies of the blessed Apostles of Iesus Christ? who is there amongst you that hath seen & considered this holy temple in her first glory? & how do you see it now? Is it not in comparison of the other almost as nothing whē ye look vpon the that haue vndertakē the charge of your soules, & know how far these are for the most part growne out of kind, how few there be that tread the steps of their ancient predecessors, yee are easily filled with indignation, easily drawne vnto these complaints, wherein the difference of present from former times is bewailed, easily perswaded to think of the that lived to enioy the daies which now are gon. Surely they were happy in comparison of vs that haue

suor

succeeded them: were not their Bishops mē vireprovable, wise, righteous, holy, tēperat, wel reported of even of those which were without? were not their Pastours, guides, & teachers, able & willing to exhort with wholsōe doctrine & to improue which gainesaid the truth? had they priests made of the refuse of the people? were men, like to the children which were in *Niniveh*, vnable to discern betweene the right hand & the left, presented to the charge of their congregation? did their teachers leaue their flocks over which the holy Ghost had made them overseers? Did their Prophets enter vpon holy things as spoils, without a reverend calling? were their leaders so vnkindly affected towards the that they could find in their hearts to sell them as sheepe or oxen, not caring how they made them away? But beloued, deceaue not your selues. Doe the faults of your guides and pastours offend you? it is your fault if they bee thus faulty. *Nullus qui malū rectorē patitur, sū accusat, qui a suis suis mēte perversi pastoris subiaccere ditioni*, saith S. Gregory, whosoever thou art whom the incōvenience of an evil governor doth presse, accuse thy selfe, & not him. His being such, is thy deservng. *O ye disobedient children, turn again*, saith the Lord, & the wil I giue you pastours according to mine own hart, which shall feed you with knowledge & vnderstāding. So that the only way to repaire all ruines, breaches, & offenseine decays in others, is to begin reformation at your selues. Which that we may all sincerely, seriously, and speedily doe, God the Father grant for his sonne our Saviour Iesus sake, vnto whom with the holy ghost, three persons, one Eternall and everlasting God, be Honour, and Glory, and Praise forever. Amen.

ier. 3. v
14. 15.

FINIS.

C 13723
61612

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION